

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, MARCH 19, 1910.

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SIDMOUTH OLD MEETING BICENTENARY

Easter Tuesday, March 29.

COMMEMORATIVE SERVICE
in the Chapel at 12 o'clock.
Preacher—Rev. HENRY GOW, B.A.
Introductory Service—Rev. WM. AGAR.
LUNCHEON in the Schoolroom at 1.30. p.m.

PUBLIC MEETING
in the Chapel at 3 p.m.
Chairman—Rev. H. MORGAN DARE.
Speakers—
John Harrison, Esq., Rev. J. E. Odgers, M.A., D.D., Rev. Henry Gow, B.A., Rev. R. U. Bloor, B.A., C. Herbert Smith, Esq., LL.D., Rev. Wm. Agar and others.
TEA in the Schoolroom at 6 o'clock.

On THURSDAY, MARCH 31,
A SALE OF WORK
will be held in the Schoolroom in aid of the Bicentenary Fund for the Restoration of the Interior of the Chapel.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

**THE SIXTY-FIFTH
ANNUAL MEETING.**
Bank Street Chapel, BURY,
Good Friday, March 25.

11 a.m.—PUBLIC WORSHIP, conducted by
Rev. W. G. TARRANT, B.A.
2.0 p.m.—BUSINESS MEETING.
5.30 p.m.—PUBLIC MEETING.
(Chairman: Mr. J. W. BARLOW.)
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THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

A MEETING OF THE COUNCIL will be held at Essex Hall, Essex-street, Strand, on Monday, April 4, 1910. The Chair will be taken by the President, Mr. JOHN HARRISON, at four o'clock. Any Notices of Motion by members of the Council should reach the office on or before Wednesday, March 23. Nominations for the Council and the Executive Committee for election at the Annual Meeting on May 18, should be addressed to the Secretary so as to reach Essex Hall not later than March 31.

THOS. P. SPEDDING,
Acting Secretary.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING,
Easter Monday, at Derby.

Preacher: Rev. E. A. VOYSEY, M.A.
Reader of Paper: Rev. KENNETH BOND.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Wednesday Afternoon.

SUNDAY, March 20.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. E. D. TOWLE, M.A.
 Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. T. E. M. EDWARDS; 6.30, Mr. G. J. ALLEN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUFF.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON. Good Friday, 11, Rev. FRANK K. FREESTON.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. T. E. M. EDWARDS.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. A. M. STABLES; 6.30, Rev. J. ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. GORDON COOPER, B.A., Communion; 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOPFOED A. BROOKE, M.A.
 Harlesden, Willesden High School, Craven Park, 7, Rev. J. ARTHUR PEARSON.
 Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Rev. W. WOODING, B.A.
 Ilford, High-road, 11, Mr. JOHN KINSMAN; 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAYELL HICKS, M.A., Farewell Sermons.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CRYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30, Mr. P. O. JONES.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Rev. DOUGLAS W. ROBSON, B.A.
 Stratford Unitarian Church, 11, P.S.M., Rev. F. SUMMERS; Chairman, Rev. JOHN ELLIS; 6.30, Mr. A. STEPHEN NOEL.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. GEORGE CRITCHLEY, B.A.
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 6.30, Rev. H. AUSTIN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. H. SMITH.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. WILLIAM WILSON.
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. MATTHEW WATKINS; 6.30, Rev. J. C. ODGERS, B.A. Good Friday, 11, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. D. DELTA EVANS.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., I.L.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. T. R. SKEMP.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

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Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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Rev. H. W. HAWKES, 5, Dunraven Road, West Kirby, Birkenhead.

NOTICE.

The columns of THE INQUIRER afford a most valuable means of directing special attention to

Situations Vacant and Wanted, &c.

Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found at the foot of this page.

DEATHS.

CARPENTER.—On March 12, at 71, Bethune-road, Stoke Newington, N., Eliza Carpenter, widow of the late T. D. Carpenter, of Dewsbury, aged 83 years.
 STEPHENS.—On March 12, at Woodthorpe, Purley, William Lincoln, fourth son of T. E. Stephens, J.P., aged 33 years.

RIVINGTON CHAPEL.

THE Annual Sermons will be preached on SUNDAY, MAY 29TH, 1910, by Rev. J. J. WRIGHT, of CHOWBENT, at 3 and 6 p.m.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on WEDNESDAY to appear next week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTICE.

Next week, on account of Easter, "THE INQUIRER" will be published on THURSDAY. Editorial matter and advertisements should be sent in as early as possible.

* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

THE Archbishops of Canterbury and York have issued an appeal for an extensive scheme of evangelisation in Western Canada in connection with the Church of England. It wants strong, "gritty" men who will go out to work among the immigrants as religious pioneers in the making of a new nation, men capable of living hard and meeting incessant demands upon their courage and endurance. It is suggested that the Church at home should send out 50 men of this type for each year during the next ten years. In all this there is a great deal to stir the imagination. It remains to be seen whether the Church of England has the gift for this highly unconventional work which must necessarily involve wide departures from its familiar routine. In this connection we may call attention to the letter from the Rev. S. A. Steinthal, which appears in another column. All forms of Christianity, and not least those in closest sympathy with modern views of life and the world, have their share of responsibility in this apostolate to the vast territories of the West.

DR. FORSYTH's paper on "Religious Unrest" at the Free Church Council last week, proved to be a bitter attack on Liberal Christianity with some very pointed references. We wish it were possible to ignore an utterance of this kind altogether. Its intolerance and its entire lack of charity show that its author would do well to consider his own case instead of judging other people. No cause that needs these weapons for its defence can be a good one. As for its effect upon Liberal Christianity we cannot do better than repeat the laconic remark

of the Nation: "New movements thrive on attack."

THE Rev. J. M. Lloyd Thomas has a vigorous article in the *Christian Commonwealth* this week on the "Frenzy of Dr. Forsyth." Referring to the latter's magisterial appeal to the "competent" against the "smatterer," he says: "Is it not a repetition of the old insolence of Pharisaic superiority? Has Dr. Forsyth a monopoly of competency? And are all the liberal scholars of England and Germany—distinguished Unitarians like Dr. Drummond, Principal Carpenter, and Dr. Stopford Brooke; every Anglican, Congregationalist and Presbyterian whose name appears on the editorial board of this paper; men of universal reputation among the contributors to the 'Encyclopædia Biblica'; philosophers like Professor Jacks and Professor Henry Jones—are all these to be dismissed majestically and magisterially as incompetent smatterers? It is really high time that his friends, for the sake of their own credit, should try to moderate the frenzy of Dr. Forsyth. The Liberal Movement is here. It will increase and prosper. It is not in mortal man, nor in any combination of men, to stay its oncoming flood."

LADY McLAREN's well-known pamphlet, "The Women's Charter of Rights and of Liberties," will probably be still more widely read in view of the fact that its chief points are dealt with in a series of Bills which Sir Charles McLaren is presenting to Parliament. His object is to stimulate discussion throughout the country on the measures thus introduced. Lady McLaren referred, in an address given in Manchester on March 10, to the Church of England Marriage Service, which insists on the inferiority of women. "It is a very curious thing," she said, "that the Church should insist on vows which cannot possibly be kept. If you go to a Jewish ceremony or a Roman Catholic wedding you do not hear this, and the Nonconformists are the same. Women married in all these Churches can keep their vows, but a woman married in the Church of England cannot manage it."

COMMENTING on these strictures in the columns of the *Manchester Guardian*, "Quartus" pleads that the Prayer Book

simply reflects the teaching of St. Paul, and if it errs it does so in excellent company. He admits, however, that in these matters St. Paul is not an infallible teacher, nor was he always consistent with his own great principle of equality. "It must be owned," he says, "that St. Paul's practical teaching about the status of women fails to rise to the level of his own theoretical principles; these are in much more sympathetic accord with the newer views, which were first stated by John Stuart Mill, and are now the accepted doctrine of the feminist movement."

THE Imperial Sunday Alliance is doing some useful work. A canvass was conducted recently among the householders of Hornsey on the subject of one or two deliveries of milk on Sunday; 8,520 voted against, and only 79 for, showing a majority of 8,441 against unnecessary Sunday labour. The whole aspect of London on Sunday has changed during the last twenty years, possibly with some increase of its brightness, but at the cost of much additional labour and nervous strain, and it opens up a very serious problem on both the spiritual and the physical side of life. As a rule, the men who work on Sunday are not compensated by adequate rest and leisure at other times, and this is due very largely to the laxity of public opinion on the matter. Here the educational work of the Sunday Alliance may be of great value.

AN interesting account is given in the *Anglo-Russian* of the Doukhobors in Canada. The Rev. J. Bruce Wallace, who has just returned to England after an extensive lecturing tour in Canada, where he paid a special visit to the Doukhobor Settlements, in the Western territory of Saskatchewan, recently narrated the story of these brave people at Letchworth, and spoke very favourably about their future prospects in the Dominion. He recalled the persecutions which had driven them from their own country, because they refused to subject themselves to military service, which they believed to be antagonistic to the ideal of universal brotherhood. Count Tolstoy, the English Society of Friends, and other sympathisers came to their help, and in 1899 over 7,000 of them were shipped to Canada and settled there; and since then many Siberian exiles have joined them.

EDITORIAL ARTICLE.

THE USE OF SUFFERING.

"MAN has learnt many things," says JAMES HINTON, "but he has not learnt how to avoid sorrow." It is a truth which none of us would ever deny, but it is a truth of which most of us need to be reminded. We congratulate ourselves upon all that human skill has discovered or invented. Every morning, as we take up the newspaper, our eyes may fall upon some fresh wonder. The germ of some fell disease has been discovered. Modern surgery has achieved another triumph. Forces, once tameless as the wind, have been chained for the service of men. But all the time life in its deeper needs and experiences remains the same. "Man has not learnt how to avoid sorrow." It falls upon his heart in all its varied forms, as fresh and poignant as when RACHEL wept for her children, or the stricken king uttered his complaint, "I shall go softly all my years in the bitterness of my soul."

The growth of knowledge will never take the sting out of our sorrow and disappointment. It may do something to assuage human suffering and to lessen its amount, but it cannot conquer it. These are facts for which we attempt no proof, for none is needed. All that concerns us is the temper in which we are going to face them. We know that it is useless to rebel. Even the wish to remould things "nearer to the heart's desire" is one of the soft luxuries of feeling which the true man puts from him, for he will not play with the impossible. Can we, then, do nothing but accept "this sorry scheme of things" as it is, with the courage that steels the heart when all hope of escape is cut off? Such a policy of acquiescence, though it has had the support of noble and serious men, is contrary to our deepest instincts. We are meant to be something better than the victims of our sorrows and disappointments. If we feel that we can use them, or trace their meaning even *imperfectly*, such an attitude will be impossible.

When we are living untroubled in the sunshine, pain and sorrow seem like enemies which have no right to touch the life we love. But when the shadow draws near all is changed. We do not lift up our voice in anger. We are in the presence of a mystery which sets free all the springs of trust and tenderness in the heart. We find ourselves believing more implicitly in the goodness of God, more sure of His comfort and love than we have ever been beneath sunny skies. This simple experience shows how different our attitude towards the things which we dread most may be from what we expect. Amid much that is dark it is one of the

places where the light dwells. And the same may be said of our feeling in regard to all the suffering of the world which has been borne, willingly, for the good of others. We are not puzzled by it. We do not question its wisdom. We accept it with unspeakable gratitude, and glory in it as the way in which men come nearest to the goodness of God. "Even when there is not manhood enough to imitate," says JAMES HINTON, "when the baser nature within us prefers the meaner course, the verdict of the soul is never doubtful. The pains of martyrs, or the losses of self-sacrificing devotion, are never classed among the evil things of the world. They are its bright places rather, the culminating points at which humanity has displayed its true glory and reached its perfect level. An irrepressible pride and gladness are the feelings they elicit: a pride which no regret can drown, a gladness no indignation overpower. Conceive all martyrdoms blotted out from the world's history; how blank and barren were the page!"

There are two ideas which are applied to suffering in the New Testament. They are discipline and service. Men learn by the things which they suffer. CHRIST himself was made perfect through sufferings. But it has another and wider purpose as well. The secret of the Cross is the life-giving power of suffering, which is borne willingly for the good of men. With his stripes we are healed: so that ST. PAUL can say, in words which from him are the bare truth, "I rejoice in my sufferings for your sake." Like most of the basal principles of the New Testament teaching, these two are continually working out their truth in life. It must be a very vacant heart which has not at least some glimmering of the truth that life is better and sweeter because it has borne the yoke of disappointment and had some fellowship with the sufferings of CHRIST. Indeed, we have no ground for believing that the finest character can be produced in any other way. There is no better test of a man's grasp of what is solid and lasting in life than the way in which he bears its inevitable sufferings, and learns from them all that they have to teach.

"Who best

Can suffer, best can do; best reign
who first
Well hath obeyed."

And in no case is this more conspicuous than when the suffering is even unto death. How often have we seen the true lineaments of the soul revealed under death's winnowing hand, as the earthly dross of selfishness and petty care is purged away, and in patience and cheerful hope the weakness of the flesh is already conquered. This triumphing of the soul over the body's pain is itself a revelation of immortality.

In the other thought that suffering is service, we have the whole doctrine of the Cross. In proportion as we can see what we have to bear in relation to that, as the way in which we fill up that which is lacking in our lives of the sufferings of CHRIST, we shall be satisfied. For then it is all part of the stream of redeeming energy which flows from the Cross; and our pain, our thwarted hopes, our difficult victories are caught up in its glory and used as means of life. This is just the thing which good men long to feel, that their suffering, of whatever kind it may be, is of use, that somehow it has its place and its part to play among the spiritual forces of the world.

And so we dare to say that the suffering which we bear patiently because God sends it, and the suffering which we grasp strongly because goodness demands it, is of use. It is changed continually into the fine gold of influence, like the virtue which went out from CHRIST, so that at his touch men were made perfectly whole. It is this conviction, applied to the whole height and depth of our own experience, which makes all attempts to dethrone sacrificial suffering from its unique place in the reverence of Christendom so trivial and unreal.

"The solemn shadow of Thy Cross
Is better than the sun."

LIFE, RELIGION & AFFAIRS.

NEW LIGHT ON THE NEW TESTAMENT.

UNDER this title, Dr. Adolph Deissman published in 1907 a popular account of the way in which recent discoveries of Papyri in Egypt affect the study of the New Testament. Twelve years earlier, then a little-known German pastor, he published Bible Studies, the first of a series which marks an epoch in the history of the New Testament. Amongst English scholars in the same field, Drs. Grenfell and Hunt, as discoverers of Papyri, and Dr. Moulton, as skilled investigator, deserve honourable mention. The result of the labours of these men and others in England, Germany, and America is seen in the flood of light now thrown on difficult words and phrases in the New Testament by the Papyri rescued from the sands of Egypt. What we might fairly compare to the sacks of waste paper sent to the Salvation Army Depot, or to the English paper mill, has been found to contain a mass of material invaluable to students of the primitive Christian records. A few examples will show what is meant. The 14th chapter of Mark closes with the words, "And when he thought thereon, he wept." The A.V. margin reads, "he wept abundantly," the R.V. margin, "he began to weep." The words italicised represent the translation of a single Greek word. Commentators have been at a loss how to turn it. Here are a few attempts to render it. "He covered his face and wept," "He wept bitterly," "when he realised it, he wept."

The reference is to the action of Peter, when he heard the cock crow after the denial of his Master. The A.V., as in the writer's case, has doubtless served in sermons upon Peter's denial, to illustrate the connection of repentance with reflection. Unfortunately for this homiletic point, the word will not bear the translation of our old version. In the papyri, it is found, says Dr. Moulton, in the letter of an Egyptian peasant, who complained that his neighbours had "*set to*" and dammed up the canal that irrigated his field. The R.V. margin just misses the meaning of the original, which suggests to me that Peter, like a woman convicted by her own conscience, just abandoned himself to "a good cry."

Again, in the commands of Jesus to his disciples, the A.V. reads, "Provide no scrip for your journey." The R.V. reads, "wallet." Commentators suggest that what is meant is "a travelling bag," or perhaps "a bread bag." The word may mean either, according to context. A Greek inscription of the Roman period in speaking of begging expeditions undertaken in behalf of a Syrian goddess, uses the same word. The bag, says Deissman, is in Matthew, not one filled with provisions, but a collecting bag.

Jesus, speaking of the practices of the "hypocrites," says three times in the Sermon on the Mount (A.V.) "They have their reward," (R.V.) "They have received their reward." The word thus translated is commonly employed in papyri receipts, when the account has been paid in full. An extract from the record book belonging to the reign of Tiberius Claudius relates the pleas in a case concerning an adopted child. A contract had been made that Saræus should nurse the child for Pesuris. For two years, the former received her pay, then, as the child was neglected, Pesuris took it away. The nurse seizing a favourable opportunity, recovered the child by stealth. Hence the lawsuit. Pesuris declares, "I have in the first place the written agreement to nurse, and in the second place, the receipt for nursing fees." The suggestion in the Sermon on the Mount is that there is nothing else for the "hypocrites" to receive. They have already all that is due to them. Disciples who do not follow their example may hope for more than immediately follows upon the performance of almsgiving, praying, or fasting.

Referring to the same people, Jesus says (Matt. vi. 16) "they disfigure their faces, that they may be seen of men to fast." Here, the phrase means literally, "cause their countenance to disappear." The meaning, as we learn from the papyri, is simply that they refrain from washing, and the face disappears under accumulated dirt. We see now the force of what follows, "But thou, when thou fastest, anoint thy head and wash thy face." In one papyrus, a husband, writing to a wife who is away on a visit, and staying longer than he likes, begs her to come home, and remarks "since the 17th January, when you were with me, I have not bathed, I have not anointed myself." In other words, he had caused his countenance to disappear; an expression, which is itself found in the papyri.

When Jesus says (Matt. vi. 24), "No man can serve two masters," it seems to

us so axiomatic as to be almost meaningless. But the papyri show cases where a third as well as a half of a slave is bequeathed in a will. Such a usage may have been in the mind of our Master, and the strife it gendered have given point and force to his saying.

In Matt. vii., 17, Jesus says, "Even so, every good tree bringeth forth good fruit, but the corrupt tree bringeth forth evil fruit." The word *corrupt* in the lexicons is "rotten," but that is not the meaning in this passage. A rotten tree does not bring forth rotten fruit. The papyri show that the word means "unfit for food." In Matt. xiii. 48, the word is used in this sense of fish. "They sat down and gathered the good into vessels, but the bad they cast away." Obviously, the fish just drawn out of the sea were not rotten.

Turning to the Epistles, we may note two striking instances where the papyri help us to apprehend the meaning of a passage. In 1 Cor. x. 11, we read "They were written for our admonition, upon whom the ends of the ages are come." The last word, says Dr. Moulton, has been noticed in at least a score of papyrus wills and similar documents as a technical term for property "*descending*" to an heir. He then aptly adds that when Tennyson wrote, "We are the heirs of all the ages," he was unconsciously copying St. Paul.

Hebrews xi. 1 is a well-known difficult verse. For a single word in the Greek, we have in the A.V. and R.V. no fewer than five renderings. "Now faith is the substance of things hoped for." A.V. margin, the ground, or confidence, R.V. assurance, R.V. margin, the giving substance to. Drs. Grenfell and Hunt have traced the history of the word by means of the papyri. Originally meaning substance, that is property, it came to mean the documentary evidence by which a man establishes his claim to property, what we call "title deeds." As we at once see, title deeds are something more than an assurance, but considerably less than substance. They do not give substance to, but ground and confidence express too vaguely the sense of possession which they afford.

The papyri give us an intimate acquaintance with the language spoken by the class of men and women, amongst whom we must place most of those who wrote, and almost all who read, the books of the New Testament in the early days of Christianity. The writings discovered stand nearer to the Apostolic autographs than any we possessed. What was formerly regarded as a sacred language "never profaned by common use," is now seen to have been "the vernacular of daily life." Words and phrases previously misunderstood have recovered their true meaning in the light of numerous illustrations and examples such as have been briefly noticed. The new discoveries have naturally demanded a new Grammar of the New Testament, the first volume of which was published by Dr. Moulton in 1906. A new Dictionary, as Dr. Deissman argues, cannot much longer be delayed. This, like the Grammar mentioned, will take account of inscriptions and coins as well as literary evidence. When completed, these should impart to New Testament exegesis an interest, vitality, and freshness such as it has never hitherto enjoyed.

THE SOUL OF A CHILD.

SOME of the books we read leave us more or less unmoved, and we find ourselves wishing we had spent our precious time more profitably. Others cause a ripple on the surface of the waters of our being, and occasionally we come across a book that stirs the deep depths, and makes us feel that we have been in touch with the things that are eternal. There are not many writers endowed with that peculiar spiritual quality that can penetrate into the mystery of the child mind, the mind of the imaginative mystic child, that too often wanders through the cold, unheeding world starving for want of understanding, for want of communion with someone who knows what it knows. We have all met children who suffer in this way at the hand of nurses, teachers, yes, even fathers and mothers, and we wonder that the little sensitive plant manages to grow at all in a soil so hard and stony. Much might be written on this important subject, but those who wish to see into the very heart of it should read "The Education of Uncle Paul."* The author, Mr. Algernon Blackwood, is a prose-poet, who writes with rare distinction because his vision is rare, because he has the heart of a little child, and knows the difference between Reality and Unreality. He says that his story is entirely veracious, and that adds enormously to its interest as a study in character development. The book is laden with poetry and romance, and glows with beautiful thoughts expressed in simple language, clear as crystal. If it fails to appeal the fault lies in the reader, for it betrays a lack of imagination and a want of appreciation of literary beauty.

Uncle Paul was one of the men who never grow up, one of the dreamers of children's dreams at the age of forty-five, one of the pure in heart that see God. As a boy he had shown the mind of a mystic, but "at school he had chanced to come under the influence of masters who had sought to curb the exuberance of his imagination, so that he started into life with the rooted idea that it was something of a disgrace for a man to be too sensitive to beauty, and to possess a vivid and coloured imagination was almost a thing to be ashamed of." After twenty years of life in the wild west he returns to England to complete his education at the hands of his sister's children.

He had spent his best years in a life of close communication with Nature—that Nature, that Presence, everywhere diffused, that Wordsworth and Shelley knew. He was initiated in the solitude of the great Canadian forests, where "to see the new moon tilting her silver horns in the west, to hear the wind rustling in high trees, like old Indians telling one another secrets of the early world, to see the first stars looking down from the height of sky through spaces of watery blue, and a hundred other things that the majority seemed to ignore, were to him a more moving and terrible delight than anything he could imagine." Clouds, sky, trees and flowers, snows and streams, the elemental forces of Nature, took for him the place of human beings. His book companions for winter evenings were the Bible, Blake, and the Greek plays,

And this is the Paul that plants himself down, not without misgiving, in the English country home of his sister, a refined and dignified Englishwoman of the familiar type. She is sketched in a few masterly strokes. Little is said about her, and she rarely appears, but we know her intimately. Her world is as remote from her brother's as the east is from the west. Her husband, lately dead, had been Paul's chum; they had been friends, friends as close and intimate as Orestes and Pylades. It is difficult to speak with moderation of the writer's portrayal of the children, Nixie, Toby, and Jonah.

He is the artist, the master hand, that paints the inward soul that lies hidden behind the outward and visible form. The eldest child, Nixie, inherited more especially that mystic quality which was the bond of union between her father and her Uncle Paul. He lived again in her, it is at her fairy hands that her uncle, "great slabs of whom had never grown up," receives his education. He had felt instinctively that the children would see through him, so he appeared among them, clad, as it were, in armour of unbending steel, determined that he would be to them the sedate and bearded grown-up, dull and stolid. But they knew better. The joints of his armour were loosened hour by hour, and the real Uncle Paul was soon revealed to them. They had most wonderful "Aventures" together. Some of these are most exquisitely told, the Wind-Vision and the journey to the Crack between yesterday and to-morrow being specially beautiful, making us thrill with pure joy. His complete understanding of Nixie's child mind, and her keen intuitive insight into his, result in a companionship so pure and noble, so overflowing with the joy and fun of healthy childhood, that we are filled presently with plain and sorrow when "the hand that gilds the stars and touched her hair with the yellow of the sands drew her also away." "I shall come back in the spring, just as the trees do," she said.

But this did not bring Uncle Paul's education suddenly to an end. In vivid, moving words the author tells us how their sweet companionship was continued after death, how he derived his inspiration from her, how she shed light on the dark questionings of his heart, and taught him how thin is the veil that divides the material from the spiritual world.

And what was the result of it all? Before Nixie's death a niece of her father's came on a visit to their country home, and her arrival proved an important milestone in Uncle Paul's career. He fell in love, not with her, but with her work for poor waifs and strays. "She was one of the scores of unmarried women sprinkled all along the quiet ways of life, noble, unselfish, unrecognised; often, no doubt, utterly unappreciated, turning the whole current of their lives into work for others, the best they can find. The ordinary man . . . passes them by. Their great force, thus apparently neglected by Nature for her more obvious purposes, runs along through more hidden channels, achieving great things with but little glory or reward." There was an atmosphere about her that gave him a vague feeling of disappointment *with himself*. And it was Nixie, the wise little counsellor, who uncon-

sciously led him to the light by remarking that her cousin Joan had a real Society, a *Society that picked up real lost children*.

And so it came about that Uncle Paul translated all his beautiful thoughts and feelings into noble deeds, and gave himself and his fortune to the work of bringing sunshine and love into the lives of the little homeless wanderers in the London streets.

This is a precious, an illuminating book, that makes us, in the words of Uncle Paul, "Shiver with delight." What more need be said?

THE CAGE OF THE LAW.

FEW people nowadays are consciously vindictive when they talk of punishing offenders against the laws which men have made for their protection. They are quite ready to admit that, in most cases, there may have been "extenuating circumstances." Even those who are under the necessity of prosecuting one of their fellow-creatures, and delivering him up "to justice," as we say, appear to dislike their task. They doubtless feel, with Cokeson, the managing clerk in a firm of solicitors in Mr. Galsworthy's latest play, now being performed at the Repertory Theatre, that such episodes prevent people from being "open and jolly together"; but an unpleasant duty must often be performed in the interests of society, and so the momentarily foolish and the desperately criminal alike are swept, with the best intentions, "into that great cage which never again quite lets a man go—the cage of the Law."

It is characteristic of Mr. Galsworthy, and of the dramatic school to which he belongs, that in his endeavour to bring before our minds certain lamentable aspects of life and of our social order, for the purpose of analysis and criticism, he exonerates from special blame those upon whom we have a natural desire to fix the responsibility. He judges the facts dispassionately, and brings home to us the truth that the blame indeed rests with each one of us—that society as a whole must answer to the indictment of cruelty when a man, hardly more than a boy, of sensitive nature and poor physique, is condemned to penal servitude for a forgery committed in a moment of peculiar emotional excitement, when his mind was practically unbalanced by the sufferings of the woman he loved at the hands of a brutal husband. The aggrieved employer is not an inhuman being. The counsel for the Crown is guilty of nothing more than a distrust of "special pleading," and sentiment, which he thinks it is his business to treat with good-humoured contempt. The judge is entirely honest, if severe, in his attempt to administer the law with a due sense of its majesty and efficiency; the governor of the gaol is a kind-hearted man, who cannot help liking the convicts when they try to escape, and the doctor is uneasily conscious of sympathetic leanings to which he dare not give way. In fact, everybody concerned is conscientiously desirous of doing his duty with as little harshness as possible. But they are all, together with the criminal, the slaves of a system which mercilessly crushes the man who has dared to transgress, a system symbolised in the person of a fallible human being, clothed in scarlet

and ermine, who has the power of life and death over other fallible human beings (victims of the follies of by-gone ancestors quite as often as of their own weaknesses and evil impulses), who are brought to stand before him in the dock day by day, and year by year.

In "Justice" we are given neither a hero nor a heroine in the ordinary sense of the word. William Falder, the young clerk, and Ruth Honeywill, the unhappy wife, are rather irresponsible and pathetic people, who would be quite uninteresting if it were not for the limelight thrown upon their troubled lives by the dramatist. Mr. Galsworthy has elected—with fine insight, however—to take his characters from a class which does not usually enlist the sympathy of the average playgoer, and it must be admitted that, with some loss from the point of view of art, there is no appeal to the sense of beauty. It hardly seems to matter even whether Ruth Honeywill—the only woman who appears at all—is attractive or not. The action takes place in a bare solicitor's office—in a court of justice—in the corridor of a prison—in a convict's cell; and all the characters speak, for the most part, in a restrained, matter-of-fact manner, as if the repression of the emotions was the chief object in view. What humour there is (and we are grateful for it) is supplied by Cokeson, the managing clerk, to whom we have previously alluded; and it is not inappropriate that this simple-minded and much bewildered old man, with a great capacity for human sympathy which is always struggling with his sense of rectitude and the proprieties of the law, should be the one person in the play from whom it seems quite natural that the only fleeting reference to Jesus should come. Nobody preaches in "Justice," Cokeson least of all; and Mr. Galsworthy has not given us any solution of the great problems which are once more thrust upon the attention of all thinking men and women in this powerful and moving play. But indirectly it is made as clear as daylight to anyone who believes that the test of Christianity (and we are a Christian country!) is its power to raise and help the suffering and the fallen, that the merciful, forgiving, and understanding spirit must rise above the dehumanising influences of casuistry and indifference in the hearts of men, before our laws can express the ideal of reformation rather than the unmeaning doctrine of mere punishment.

The plot of "Justice" is familiar by this time to most people who are interested in the modern tendencies of the drama, for it has been discussed at length by all the critics. Opinion is divided between those who dislike it because of its almost unbearable seriousness, its austerity, and its cinematographic presentation of life, and those who regard it less as a work of art than as a frank appeal to society to reconsider the whole question of its attitude towards the criminal, especially the first offender. That a man should be exonerated from all blame when he forges the name of one of his employers in order to obtain money to take the woman he loves, together with her helpless little children, away from a husband who menaces her very life, but from whom the law will not set her free, is hardly to be expected. And yet how simply the

problem would have presented itself to one with more human sympathy and less hard-and-fast ideas of right and wrong than James How, the head of the firm, in that dramatic first scene when Falder is confronted with the proof of his crime! What an opportunity was there given for helping, guiding, and perhaps permanently strengthening the character of a man caught in the toils, and led, by compassion and love after all, into committing the act of felony which exposed him to all the rigour of the law! But the opportunity is neglected, because the man to whom it is offered is not great enough—or perhaps not simple enough!—to take it, and Falder is brought to justice, condemned, and imprisoned. Then begins the nerve-shattering experience which breaks his spirit—the long hours of brooding in his cell—the horror of solitary confinement—the passionate longing to know what is going on outside—the awful certainty that he will, in time, get used to it “like the others,” and, above all, the gnawing anxiety as to the fate of Ruth, which nearly drives him mad. Still more sorrowful is the destiny of the woman for whom Falder has endured so much, when, having left her husband, and being unable to support herself and her children by skirt-making, she herself is swept into the vortex, and “goes under” in the terrible struggle for existence.

Mr. Galsworthy's play has a profound ethical significance, and it will at least do much if it delivers the death-blow, as one critic ventures to think it will do, to the hideous system of solitary confinement which very few people will be found to defend to-day. No one, we believe, who has ever witnessed that terrible scene in which Falder gropes round and round his cell with the gestures of a wild animal at bay, and, finally, hearing a beating on the door of a cell in the same corridor, himself falls to beating on his own door in a wild frenzy of despair, will ever again recall it without a shudder. “My friend has alluded to the ‘romantic glamour’ with which I have sought to invest this case,” says the counsel for the defence in the trial scene. “Gentlemen, I have done nothing of the sort. I have merely shown you the background of ‘life’—that palpitating life which, believe me, whatever my friend may say, always lies behind the commission of a crime.”

The acting throughout is of amazing excellence, and the scene in the law courts a triumph of realism. The play is, of necessity, a sombre one; but its value as a revelation of the way in which our clumsy methods of punishment actually manufacture criminals, instead of reforming them, can scarcely be overestimated.

CORRESPONDENCE.

AN OFFER OF BOOKS.

SIR,—Any minister or lay preacher who cares to pay carriage is welcome to a set of the *Theological Review*, Nos. 1 to 35, March, 1864, to October, 1871. There is also a set of the *Christian Teacher* for the years 1836 and 1837 available for anyone who cares to have them. This offer is made by the Upper Chapel, Sheffield, Sunday school.—Yours, &c.,
C. J. STREET.
125, Rustlings-road, Sheffield, March 15.

AN APPEAL FROM CANADA.

SIR,—One of my sons has, for about three years, been settled in Canada, the greater part of the time in Winnipeg. He has told me in many letters of an attempt to establish a congregation in that city, the members of which find (to quote their own words) “the essentials of Christianity not in any system of doctrine, but in the Christian life and character of which Jesus Christ was the pre-eminent example. They ally themselves with modern scholarship and progress, and seek to interpret the truths of religion rationally, in harmony with the facts of nature and history.” They have maintained public worship and have established a Sunday-school and several other practical forms of religious and social activity. I have been asked to appeal to their co-religionists on this side of the ocean to help them in an effort they are making to buy a plot of land and to build a suitable place of worship as a home for “All Souls’ Unitarian Church,” by which name their congregation is known in Winnipeg. Being aware of the many claims made on those in this country who sympathise with the principles of our brethren in Canada, I have till now shrunk from complying with this wish, but reading, in last Saturday's *Spectator*, an appeal for help to the Church of England in Western Canada, signed by Bishop Montgomery, and approved by the Archbishops of Canterbury and York, I am emboldened to appeal to the members of our congregations for their help.

The Anglican appeal is to enable the Church to send fifty of their best clergymen for ten years and provide them with means during that period. I ask for much less. The British and Foreign Unitarian Association is helping the American Association in maintaining worship in Winnipeg and other places in Canada. But our friends in Winnipeg are trying to secure for themselves a place of settled home, instead of hiring a public hall for their Sunday and week-day meetings. I hear from Winnipeg that it would be a most encouraging and welcome circumstance if friends in the mother country were to contribute a hundred pounds to their building fund, and I can assure your readers that the members of the All Souls’ Unitarian Church are striving hard in upholding their public worship and the social and religious activities it is established to promote.

The Rev. W. W. Chynoweth Pope, of Lewisham, knows from personal experience something of the work our friends are doing, and joins me in urging this appeal on the sympathy of our congregations.—Yours, &c.,

S. ALFRED STEINTHAL.
Manchester, March 15.

SIR,—Permit me to add a line or two in support of the Rev. S. A. Steintal's appeal in behalf of Winnipeg.

I have had the pleasure of discussing the prospects of the whole stretch of Canada from Winnipeg to Victoria, both with friends and opponents of Unitarianism, and I unhesitatingly say, “Now is the acceptable time.”

I know many of the friends in Winnipeg. The movement is in good hands. Mr.

Pratt and his colleagues are working hard, and I have seen excellent independent reports of their doings and progress. My best wishes go with the Winnipeggers.—Yours, &c.,

W. W. CHYNOWETH POPE.
Lewisham, March 16.

CARE OF THE FEEBLEMINDED.

SIR,—May I ask you to insert in your next issue the following list of donations received in response to my appeal in your columns.

I am not without hope that there may be still more to come. If that be so I will send you a further list of names. I have personally thanked these kind friends, but should like to add a word of thanks now both to them and to you for your good offices in the matter.—Yours, &c.

MARY DENDY, Hon. Sec.
Lancashire and Cheshire Society for the Permanent Care of the Feeble-minded.
13, Clarence-road, Withington,
Manchester, March 14.

Donations received through THE INQUIRER:—Mrs. Thornely £5, Miss White £1, Mrs. Chris. James £5, Miss Anna Sharpe £10, Miss Catherine Sharpe £5, Mrs. Sam Hollins £5, Mrs. Alfred Holt £5, Priestley Smith, Esq. £2 2s., Frank Evers, Esq. £5, Miss F. A. Short £10, E. C. A. £5, J. P. Haslam, Esq. £5, total £63 2s.

BOOKS AND REVIEWS.

THE CAMBRIDGE BIBLICAL ESSAYS.*

THIS is a companion volume to the Cambridge Theological Essays of 1905. In one important respect it is an innovation upon its predecessor. The earlier collection was entirely the work of members of the Anglican Church, while in the present volume several religious communities are represented. We may be glad of the change, even though the Editor reveals the fact that it is due to accident rather than to principle. Dr. Swete explains that “many who do not regard themselves as theologians are attracted by the literary problems of the Bible, and no labours in this field are more welcome or fruitful than those of scholars whose lifework is in subjects which lie outside the province of theology, but are cognate and ancillary to it. Hence, on this occasion it has not only been possible but desirable to invite the co-operation of writers who could not be expected to take part in the earlier volume.” It is a narrow and artificial conception of theology which underlies this argument, and we are sure that, for instance, Dr. Moulton, of Didsbury, Professor Anderson Scott, of Westminster, Cambridge, and Mr. Israel Abrahams, who are among the writers in this volume, would not subscribe to the statement that their work is only ancillary to theology. It may be ancillary to a certain type of theology; but one chief reason for the unprogressiveness of theological study in England is that tradition, tests and emolu-

* Essays on Some Biblical Questions of the Day. By members of the University of Cambridge. Edited by Henry Barclay Swete, D.D., Regius Professor of Divinity. London: Macmillan & Co., 1909. Pp. xii.—556. 12s. net.

ments have limited it to a particular school. In the happy future, when theology in the old Universities is as free as history and science, a volume of University theological essays may be as representative of various types of thought as the present collection of Biblical essays. In the meantime we may rejoice that Biblical learning has become to some extent an open field, and there is an excellent justification of it in the fact that the non-Anglican contributions in this book are in every respect worthy of the good company into which they have been admitted.

The issue of a co-operative collection of this kind is of great advantage to a busy public, which can learn from a single volume more easily than from scattered reviews or larger works, the results of research in various departments of Biblical scholarship. The choice of subjects, indeed, is necessarily limited by the predilections of the writers available, and even a great University like Cambridge has not a supply of scholars sufficient to represent all the important topics of interest in the present condition of Bible learning. One valuable subject, "The Development of Israelite Religion in the Writings of the Prophets," was included in the scheme, but the writer to whom it was committed was unable to supply his article. But there are many other matters which either receive no treatment, or are only perfunctorily mentioned. The essays nevertheless cover a wide field, and their workmanship and spirit reflect great credit on Cambridge Biblical scholarship.

The essays are sixteen in number. The first five of them are devoted to the Old Testament. Mr. A. A. Bevan leads off with a discussion of "Historical Methods in Old Testament Research," and supplies some interesting illustrations from Arabic sources of that process of borrowing and fitting together short passages from earlier works, which has now been established as the common method of the Hebrew history writers. The fifth essay is by Dr. W. E. Barnes on "The Interpretation of the Psalms." This is chiefly a protest against those scholars, Duhm, for instance, who have sought to fit the Psalms with definite historical and chronological circumstances of origin, or to date them approximately by the religious ideas they contain. It is true that the historical allusions are very indefinite, and that there is much discrepancy in the interpretations which have been offered; but scholars are not likely to abandon their efforts to unfold the development of the Psalter by such clues, nor is such a procedure at all opposed to the appreciation of the reality of human feeling and aspiration, which constitute the permanent religious value of the Psalms.

The next three essays deal with the borderland between the Old Testament and the New. In Essay VI. Mr. Israel Abrahams deals with "Rabbinic Aids to Exegesis." He points out that there is much Rabbinic literature upon the Old Testament that is independent of the received tradition, and so valuable for textual criticism; while in regard to the New Testament there is much material that is valuable for the illustration of the essence of the teaching of Jesus. From Mr. Abrahams the opinion has great weight that much of the Rabbinic literature

bearing upon the New Testament is older than is usually supposed; this is important for the question of the originality of some of the gospel sayings. The seventh essay is by Mr. F. C. Burkitt, but the title offers hopes which are not fulfilled, for Mr. Burkitt does not enter into the many questions raised by the recent studies of the apocalyptic elements in the New Testament. The essay is, however, interesting for its own sake; it is an argument that the belief in "a Good Time Coming" was an essential determiner of the religious attitude of the first Christians, and that the doctrine of the impermanence of social conditions is a necessary element now in a proper appreciation of the message of the Gospels. "Our machine-made system is not really self-sustaining; it depends upon the brains of the men who have set it going; and there are not wanting indications that our race, like the ruling race in the time of the Antonines, is beginning to get tired."

The following seven essays all deal with the New Testament. The first two of them discuss the Fourth Gospel, Professor W. R. Inge, dealing in Essay IX. with its theology, while Mr. A. E. Brooke in Essay X. examines its historical value. There is in Professor Inge's Essay necessarily much that is disputable, such as the confidence with which he lays it down that the Prologue is an essential part of the Gospel; but the essay is a fine piece of work, full of sympathetic appreciation and illumination. He regards the Gospel not as a biography of Christ, but as an interpretation of his life and teaching, written with special reference to that critical period of the early Church history in which Christianity was emerging from Messianism. He sums up in a quotation from Dr. Drummond that the Johannine Christ "speaks with timeless voice to the permanent needs of man." Mr. Brooke's treatment of the historical value is an argument that the numerous historical difficulties are not decisive against the validity of its witness; and he makes the most of the incompleteness of the Synoptic tradition, and the antecedent probability of a Judæan ministry. Mr. Brooke deals in an appendix with some recent revivals of the attempt to explain the gospel as the result of later interpolations or overworkings of a primitive writing, and concludes that they are no more successful than earlier efforts of a similar kind.

In the final essay, number XVI., the Editor turns from the literary criticism of his colleagues to discuss "The Religious Value of the Bible." It forms a devout and noble conclusion to a volume in which the results of much deep and illustrative learning have been skilfully placed at the disposal of the student and the general reader.

J. H. W.

ASPECTS OF CHRIST. By W. B. Selbie. Hodder and Stoughton. 6s.

In a series of eight discourses on Christ, with an introduction and conclusion, Principal Selbie has given us a course of fascinating studies in Christian doctrine. In the churches to-day there are, broadly speaking, two forms of religious belief. One is sacramental, the other ethical; one worships Jesus as incarnate Deity, the other

honours him as a prophetic revealer of God. Both claim to rest upon the New Testament, but the first appeals more to Paul, and the second more to Jesus. Mr. Selbie endeavours to maintain a position mediating between these two, and if not altogether successful, his attempt merits high praise. Two statements of our author put side by side will show what is meant. When he says, "Jesus came into the world to die," he is speaking the language of one form of faith; when he declares we must "express salvation in terms of character," he is echoing the sentiments of the other. Yet, from first to last, Mr. Selbie takes his stand firmly upon the historical Christ, rejecting decisively the theories of modernists, and the philosophy of pragmatists. Miracles do not witness to the personality of Christ, they are attested by it. The person of Christ seems all-important, until we are led to examine his principles, when the antitheses again appear.

To the Evangelists, we are told, the Gospel is the good news of Christ, not anything he said about God. Against this it may be urged that the Evangelists exhibit Jesus preaching the "Gospel of God," an expression also frequently used by St. Paul. The sermon on "The Christ of the Synoptic Gospels," closes with a quotation from John's gospel, "My Lord and my God." With these words, the devout disciple fills in "the vague outlines" of the ancient historic picture. Many scholars, accepting Mr. Selbie's verdict upon the Fourth Gospel as "rather a theology than a history of Jesus Christ," find the portrait of the synoptics less vague than the confession of Thomas would make it. In "The Christ of St. Paul," one phrase, which has probably been discussed at greater length than any other in the New Testament, is interpreted boldly in the orthodox sense, making Paul a witness to the deity of Christ. Dr. Sanday is "inclined to believe" that such exegesis is sound, whilst many great scholars distinctly reject it. The conclusion of Erasmus seems convincing that since there is so much doubt about the verse, it should never be used controversially. In "The Christ of the Creeds," the two conflicting forms of belief are incorporated in a single sermon. The ancient creeds are said to be "interesting monuments," and "a millstone round the neck of many Christians." Nevertheless, there has preceded a demonstration that every creed contributed to a true knowledge of Christ, and there follows the statement that "the creeds are probably the conclusions they will reach who investigate such matters." The book closes with a powerful plea for sincerity and toleration. "To make orthodoxy a password into a Christian community is to put a heavy strain on tender consciences."

In regard to one matter of fact, and another of judgment, some exception may be taken to Mr. Selbie's language. He overstates Harnack's estimate of the reliability of Luke as an historian, and fails to do justice to the argument for allegorising in the gospel of John.

"Aspects of Christ" is a stimulating and suggestive discussion of Christology, possessing the force and freshness of living doctrine. It might be well to revise the

references. Some do not give the page, others give it incorrectly, and titles in one or two instances are not quite correct.

THE CLASSICAL MORALISTS. Selections Illustrating Ethics from Socrates to Martineau. Compiled by Benjamin Rand, Ph.D. London: Constable & Co., 10s. 6d.

In present-day education the feeling is altogether in favour of dealing not with words but things, and corresponding to this feeling, which refers mainly to the world of the senses, we have, with regard to intellectual matters, a desire to give students not accounts of the masterpieces of literature, but so far as possible those masterpieces themselves. Similarly, in history source-books are being published which give the learner some opportunity of judging for himself the material out of which his text-books are compiled. Most opportune, therefore, is the appearance of the volume before us, Professor Rand's "Classical Moralists," which is in effect, as its subtitle indicates, a source book with respect to the history of ethics.

Professor Rand's aim has been to set forth the evolution of ethical thought from its rise among the great philosophers of Greece to its condition in the present day, by means of passages from the works of the successive moralists selected so as to present the most distinctive and constructive features in their ethical systems.

This aim has been carried out in an admirable way, whether we consider the names of the forty-five authors selected, or the character of the individual passages chosen. We may, perhaps, regret that the representation of Continental thought should cease with Beneke (1837), but modern English theories are very fully represented in the 140 pages devoted to Mill, Spencer, Sidgwick, Bradley, Green, and Martineau. The passages are all sufficiently long to give something of the distinctive flavour of the writer, both in matter and in style. Omissions, however, are not always indicated, an oversight which might, with advantage, be remedied in a second edition. On the other hand, the dates of the authors, together with the dates of the first edition, as well as of subsequent editions of the work selected are always given—a very great convenience. This attention to detail, combined with the thorough scholarship displayed in the choice of the selections, which, moreover, are often taken from books not easy of access, renders the compilation a most valuable adjunct to the library of any teacher or student.

In the case of the classical and modern Continental authors the translations have been selected from writers of recognised accuracy and literary merit, such as Jowett (Plato's Republic) and F. H. Peters (Nicomachean Ethics). A few translations, such as the very interesting passage from Beneke's "Natural System of Morals," by the Editor, appear for the first time.

THE CONQUEST OF CONSUMPTION: AN ECONOMIC STUDY. By Arthur Latham, M.D., and Charles H. Garland. London: T. Fisher Unwin. 4s. 6d. net.

The authors of this book tell us that the public does not yet realise that the

medical profession has acquired such a grasp of the essential facts connected with consumption that the bulk of the scientific work which was necessary to make the eradication of consumption possible, within no distant date, has been accomplished. "We know how to prevent," they go on, "and how to cure tuberculosis, and statesmen must now be made to realise that the eradication of the disease lies in their hands." These are bold words, and the book which the authors have written to sustain their contention is well worth the attention of the public whom they seek to enlighten. In successive chapters they count up the cost in life which the wide-spread prevalence of the disease entails; our knowledge of the natural history of the disease, and the methods of prevention and cure; and the existing agencies for treatment which have been provided by the Friendly Societies, the Poor Law, and Charitable Institutions. They reckon that at the present time these agencies spend yearly upon indoor and outdoor relief for tuberculous cases £2,973,516, and that there is an annual indirect expenditure in loss of life, capital, and reduction in wage-earning power of £4,202,400—a total of £7,175,916 per annum.

They discuss at length the question of State intervention for the provision of sanatorium treatment for all early cases, and of means for the segregation of advanced and incurable cases which are a source of danger to others. Anti-tuberculosis dispensaries would form an essential part of their scheme, and of these they calculate that one for every 300,000 of the population would be required. With regard to the cost of sanatorium treatment, the experience of the Post Office Society for insurance against consumption is cited. This Society has a membership of 40,000, and is able, for a yearly contribution of 2s. per member, to provide sanatorium treatment for all cases that arise. Travelling expenses are provided from all parts of the country. The authors calculate that 2,000,000 persons in this country are able to provide treatment for themselves if necessary; 28,000,000 would be able to contribute to an insurance scheme; and 13,000,000 are unable to contribute to their own treatment. Six months' sanatorium treatment and provision for the patient's dependents would involve an annual contribution of only 3s. per head, provided contribution were made compulsory on every person aged 15 and upwards. Four months' treatment could be obtained by an annual contribution of 2s. The entire cost of a national scheme providing for four months' sanatorium treatment is estimated at £2,580,000 for annual expenditure, and £2,250,000 for sanatorium accommodation. This would not include the cost of providing for the large number of existing hopeless cases. We have pleasure in recommending this book to the notice of all who are interested in the economic aspects of social reform.

PUBLICATIONS RECEIVED.

From MESSRS. A. & C. BLACK:—The Quest of the Historical Jesus. A critical study of its progress from Reimarus to Wrede: Albert Schweitzer. Translated by W. Montgomery,

B.A., B.D. Preface by F. C. Burkitt, M.A., D.D. 10s. 6d. net.

MESSRS. T. & T. CLARK:—Marcus Aurelius and the Later Stoics: F. W. Bussell, D.D. 3s.

MR. HORACE COX:—The "Queen" Newspaper Book of Travel: M. Hornsby, F.R.G.S. 2s. 6d. net.

MESSRS. CUNARD & SONS:—The First Judgment of the Christians by the Spirit, Alpha and Omega: F. W. Cunard. 10s. net.

MR. H. J. GLAISHER:—The Pageant of Life. An Epic of Man: George Barlow. 1s. net.

MESSRS. HEADLEY BROTHERS:—The Prayer Quest. A Physiological Extension: W. Winslow Hall, M.D. 2s. 6d.

MESSRS. HODDER & STOUGHTON:—The Story of Books: Gertrude B. Rawlings. 1s. net.

MESSRS. REEBMAN:—Kami-no Michi. The Way of the Gods in Japan: Hope Huntly. 6s.

MR. A. C. SARKAR:—A Life of Ananda Mohan Bose: H. C. Sarkar, M.A.

MR. T. FISHER UNWIN:—The Amateur Astronomer: Gideon Riegler. Translated by G. Aubourne Clarke. 3s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Die Religion in Geschichte und Gegenwart. Herausgegeben von Friedrich Michael Schiele: Lieferung 15-23. Tübingen, Verlag von J. C. B. Mohr.

A LITERARY CAUSERIE.

SHAKESPEARE ON SUICIDE.

HAMLET says (Hamlet, i. 2, 131 f.)—

Or that the Everlasting had not fixed
His canon 'gainst self-slaughter!

And again Imogen (Cymbeline iii. 4, 78 ff.):

Against self-slaughter

There is a prohibition so divine
That cravens my weak hand.

The view of Saint Augustine (De Civitate Dei, i., 20 ff) that suicide was included in the commandment "Thou shalt not kill," seems to have been strongly held by Protestant reformers. Bullinger says in his Decades (translated into English by "H. I." in 1577, and appointed by Whitgift in 1586 to be read in the churches by ministers not licensed to preach): "It cannot be found in the canonical books of Holy Scripture that God did either give leave or commandment to us mortal men to kill ourselves, thereby the sooner to obtain immortality or to avoid imminent evil. For it must be understood that we are forbidden so to do by the law which saith 'Thou shalt not kill'; namely, since he addeth not 'thy neighbour,' as he did in another precept, where he forbiddeth to bear false witness. For because he nameth not thy neighbour, he doth in that precept include thyself also. Therefore is the doctrine of Seneca to be utterly condemned which counselled men in misery to despatch themselves, that by death their misery may be ended. And St. Augustine, disputing against them that do therefore murder themselves because they will not be subject to other men's filthy lusts, doth say: 'If it be a detestable crime and a damnable sin for a man to murder himself, as the truth doth manifestly cry that it is, who is so mad to say, Let us sin now peradventure hereafter we happen to sin; let us now commit murder lest hereafter perhaps we fall into adultery'" (Parker Society, ii., 414 f.).

Hamlet says "canon," and Bullinger limits the prohibition to "the canonical books of Holy Scripture." Hence Whitaker (Disputatio, 1588, translated by Fitzgerald 1849): "In the Maccabees vi. Eleasar is praised for voluntarily rushing

upon death. And in 2 Maccabees xiv., the fortitude of Razis deserved no praise for his fortitude. For this was to die cowardly rather than courageously to put himself voluntarily to death in order to escape from the hands of a tyrant. The Holy Spirit judges not of valour by the same measures as the profane men who extol Cato to the skies for committing suicide lest he should fall into the power and hands of Cæsar" (Parker Society, p. 95).

So also Henry Smith, the gifted young Puritan preacher at St. Clement Danes, 1587-1589, "the silver-tongued Smith," lamented by Tom Nash in his *Piers Penniless* in 1592: "Much, therefore, have they to answer which are not contented to die in peace and stay till they be dissolved; but as though themselves were the authors of life and death whose cruel heart give wrongful commission to the bloody hand; as Judas, Achitophel, Saul and Pilate did; not one of these was good in life or death. Yet the author of the Maccabees commendeth Razis most of all for that which was the greatest sin that ever he did, for killing himself. Man was not born of his own pleasure, neither must he die at his own lust; or else it had been good for Job, which suffered more than any saint except Christ, to make away himself as Judas did. But why is it commanded, then, 'Thou shalt not kill?' If thou mayest not kill another, much less mayest thou kill thyself?" (The Pilgrim's Wish).

The authors of the Geneva Bible do not comment on Eleazer's deed (1 Macc. vi., 46), but the Bishop's Bible has the note: "This example is not to be followed, because it is contrary to the commandment." On Razis' deed (2 Macc. xiv., 41) the Geneva has: "This private example ought not to be followed of the godly, because it is contrary to the word of God, although the author seems here to approve it." And the Bishop's Bible: "This fact is not to be approved for that it is contrary to God's commandment, 'Thou shalt not kill'" (Exod. xx., Deut. v.).

Shakespeare's view, then, is strictly Biblical according to the opinion of the time—as I will show further in a second article.

Before I leave Henry Smith's sermon (The Pilgrim's Wish: on Philip i., 23: "I desire to be dissolved and to be with Christ") let me quote a passage that is a suggestive parallel to what Hamlet says in his later soliloquy on suicide: "Do not the wicked themselves prophesy by their fear of death a worse condition of some dreadful judgment after this life, prepared for sinners and all that condemn God, when none but they stand in such fear of death? Why doth one wish it and another tremble to hear of it? *If it were but a sleep, no man would fear it at all; for who feareth to take his rest when the night approacheth?*"

Hamlet's lines are (iii., 1, 60 ff):—

To die: to sleep;

No more; and by a sleep to say we end
The heart-ache and the thousand shocks
That flesh is heir to; 'tis a consummation
Devoutly to be wished. To die, to sleep;
To sleep: perchance to dream: ay,
there's the rub;

For in that sleep of death what dreams
may come,

When we have shuffled off this mortal
coil,
Must give us pause. Who would fardels
bear,
To grunt and sweat under a weary life,
But that the dread of something after
death,
The undiscovered country from whose
bourn
No traveller returns, puzzles the will,
And makes us rather bear those ills we
have
Than fly to others that we know not of.
Thus conscience doth make cowards of
us all.

It is interesting to read Shakespeare in the light of his immediate religious surroundings.
E. I. F.

FOR THE CHILDREN.

AN OLD LEGEND.

I AM going to tell you to-day about a very early version of the Briar Rose Fairy Tale, which I am sure everyone knows. This comes from the literature of Germany, and has been woven into song by the great German master, Wagner.

Wotan, the greatest of the gods, who lived on the mountains high above the world, wished to have a palace built more beautiful than anything that had ever been seen. Two earth giants undertook to build it, but when it was finished they demanded in payment either Freia, the Goddess of Spring and Youth and Happiness, or a heap of wondrous gold which should stand as high as she did. This gold had been stolen from the Rhine Daughters, who lived in the River Rhine, and guarded the treasure which had been left to them by their father. Wotan knew that he should not use the stolen gold, but the palace, Valhalla, was so beautiful that he could not bear to lose it, and the other gods were not willing to part with Freia because with her went youth and life and happiness. But as soon as the giants were paid, trouble and misery began, and Wotan sadly saw that things would never be the same again till the gods had purified their honour. However, one day Wotan came back to Valhalla rejoicing, and bringing with him nine fair maidens, with strong warlike faces, riding upon horses which had wings like eagles. Wotan told the assembled gods and goddesses that these were the war-maidens, who were to ride up and down the country bringing to his new palace of Valhalla all the bravest heroes who had fallen in battle, so that thus they would have a strong body-guard to protect them from their enemies. The loveliest of them all was called Brunhilde, and she with her eight comrades was given to eat the golden apples of life which make immortal.

One day Brunhilde offended the great god because she followed the dictates of her own heart instead of the commands he had given. A young warrior, called Siegmund, after searching the world for a girl friend who had been stolen away, found her in the house of a hunter who had given him hospitality, and persuaded her to go away with him. When the hunter pursued and fought him, Wotan ordered

Brunhilde not to aid Siegmund, as he had done wrong to rob the man who had given him food and shelter. But Brunhilde's heart went out to the young knight who had rescued the friend of his childhood's days, and she helped him in the fight till Wotan in anger came and broke Siegmund's magic sword, causing him to be killed by the hunter. Brunhilde gathered up the broken sword and the broken-hearted girl, and carried her away to safety, bidding her keep the sword for the son who should be born.

But Brunhilde was to learn that she could not disobey the great god without punishment. In a terrific thunderstorm he came to her and told her that no longer could she be a war-maiden, but must again become a mortal. She pleaded so hard that at last Wotan consented to allow her to fall asleep and surrounded her with a barrier of fire, so that none but the bravest would venture to rescue her, and he who should do so should have her for his bride.

But because the barrier was so terrible—far more impossible to pass than the thorny one which surrounded Briar Rose—many years went by, and the maiden's sleep was still undisturbed, but as she slept she grew no older and no less beautiful. Meanwhile there grew to manhood Siegfried, the son of that Siegmund and Sieglinde whom Brunhilde had helped. He was a hero, absolutely without fear, and because he knew no fear he had been able to mend his father's magic sword which Wotan had broken. One day a bird sang to him of a fair woman who lay on a lofty crag surrounded by fire, waiting to be rescued, and he offered to lead the way if Siegfried would follow. The young knight was delighted, and climbed after him over rocky chasms and through deep thickets till suddenly the bird disappeared, and all around were to be seen only sheets of fire, leaping red flames, and clouds of smoke, and the only sound to be heard was the deep roaring of the rushing fire. But Siegfried knew no fear, and, holding his sword aloft, pressed forward, and as he advanced the fire fell back, till at last he reached the sleeping maiden and woke her with a kiss.

In the Briar Rose story "they were married and lived happily ever afterwards," but it was not so in this story—at least, not yet. Brunhilde, dearly as she loved Siegfried, knew that a life of ease in the enjoyment of love was not befitting a noble warrior, and though it was hard, as it always is hard for women, to be left behind, she bade him a loving farewell and sent out into the world to make use of his magic sword in succouring the needy. And a great misfortune befel Siegfried. An enemy gave him a drink which took away all memory of Brunhilde, and when the unhappy wife was brought into his presence, and he did not know her, she was so hurt and angry that she allowed his enemy again to offer him a drink, this time a poisoned one. As he died his memory came back, and he called to Brunhilde, who, too late, saw that he was not really faithless. They built a high funeral pyre of wood, and placing Siegfried's body on top set fire to the whole. Then Brunhilde called her winged horse, and, riding straight into the fire, eased her sorrowing heart and

wiped out her sin of revenge, and the two, divided in life, were re-united in death, and so "were happy ever afterwards."

SERMON.

THREE VISITS TO SELBY ABBEY.

By THE REV. C. HARGROVE, M.A.

"The old men that had seen the former house when this house was before their eyes wept with a loud voice : and many shouted aloud for joy : so that the people could not discern the noise of the shout of joy for the noise of the weeping of the people."—*Ezra* iii. 12, 13.

"WHICH things are an allegory," as St. Paul says of another Old Testament story. Indeed, all true stories are allegories, for that which happened to these people at this time and place is what in some other way happens again and again. The incidents of the story change, the substance of it is constant. The dress in which it appears varies with nationality and language and customs. The body is the same.

And just as it happened when the new temple of Jerusalem was built on the ruins of the old, so it is always. For the new is always superseding the old, and there are those who mourn and cry aloud for the vanished past and those who greet the future with shouts of joy.

The old men on the one hand ; old not necessarily at all in the number of their years, but by natural disposition which no arguments will alter. Their affections are with the past, their faces are set to the past, they abound in reverence for all that is ancient—old things, old institutions, old ways, and they mourn to see them disappearing.

And the young on the other ; not a few grey-headed men among them, as there are plenty of young pessimists among the old. These are full of faith and hope. The grand possibilities of the future possess them. They love what is new, experimental, daring, original. They are ready to run great risks with a light heart. Their eyes are fixed on the east, and they promise themselves that the new day will be fairer and gladder than ever day has been before.

Thank God that this our wonderful human nature is so varied, that no one type, however excellent, exhausts its capacity. We have need of all the varieties to perfect our species, and good is it to have those who love the past and cling to it and resist change. Good, too, to have those who care nothing for the past and are altogether set upon going forward. Best, indeed, to combine both in ourselves, but those who do so are doomed to a life of sore conflict between sense and sensibility, hopefulness and regret. Meanwhile, the existence of the extremes helps to develop the perfect mean in which reverence and reason are at one.

So I thought within myself as a short time ago I paced the marble floor of the old new Abbey at Selby.

I was there once long ago with a party of Unitarians who had gone over for the opening of a little iron chapel which had been put up to replace the old one then falling into ruin. It was in November, and the site obtained for the new erection was by the bank of the slow-flowing river. There was little in the situation to cheer

us ; and could we have foreseen how our little unvenerable building would soon prove to be a quite impossible place of worship, by reason of the winds which came down the river channel and surged around and over it, and found out every joint and crack, and that after two or three years it would be abandoned and then sold and no memorial of it be left, we might well have been down-hearted. But we were not any of us blessed or cursed with the fatal gift of second sight, and we were cheerful and hopeful in the belief that our small and humble tabernacle stood for a grand and world-wide faith. We held the opening service, and then, as there was a while to spare before tea would be served, we went, some of us, to the Abbey. It was the hour of evening prayer, and from the desk one white-robed priest was reading the service by candle-light to two worshippers, for we, of course, were visitors only, and sat apart. The benediction was said, and the short day was drawing to its close, and we turned to leave. And as I faced to the west and lifted my eyes to the stained glass window above the porch, I saw the gloom of the old church lit up by the figure of the dying Christ.

Yes, I thought, he is dying here indeed. His name a memory. His worship become a survival from past centuries, as is this his temple too. They are gone long ago, those who laid the foundations of it broad and deep, and built not for a congregation who was to sit there or kneel, but for the Divine Majesty who was to fill it. In his honour they lifted high the columns and arches, and vaulted them over with carved work, and they made his altar gorgeous with gold and marble, and filled the windows with glass which should tell to ignorant folk the story they could not read. Then beside it they built humble dwellings for themselves, cloister and chapter-house, dormitory and kitchen, and they walled it all around to keep off idle intruders. And day and night they sought the church, and their chants echoed under the vaults, and the bells bore the tidings of prayer over pasture and field. It is gone, all of it, as a dream, gone long ago never to return. No vestige left of the monks' home and offices. Their church spared only to serve the small town which had grown up in the service and under the protection of the Abbey. The tower had fallen two hundred years ago and crushed the northern transept, and they had removed the ruin and tidied up and been content.

Verily he was dying ! the Christ-God the monks prayed to and built for. Only not yet dead, living still on the cross, occasionally worshipped and habitually neglected.

So it seemed to me, rightly or wrongly, and I was minded some day to preach about it, and I have never done so till now.

Again I visited the church in October of 1906. What I then saw I described (I know, now that I have read about it, how inadequately) in a sermon I preached on the Sunday following on my visit.

"Without one saw the roofless walls and empty windows, skeleton of a dead church ; and on the tower the four faces of the clock recording, as if epitaphs of a sepulchral monument, the hour and minute that the old Abbey had come to an end in flames."

"Within there was a sad little crowd as of mourners by a grave, who occupied the

shelter of the narrow south aisle of the nave, the only part of the church which was still roofed over and unencumbered with ruins, and safe from the danger of falling stone or beam. From the western doorway to the east window the floor was heaped with the blackened timbers of the roof and burnt furniture of the church. Bare to the sky rose arches over arches, supporting walls on which nothing rested. Column and moulding and surface were everywhere fouled and scorched by fire, and where the flames had burned the hottest the stone was chipped and charred and showed an angry red as of inflamed flesh. Beneath the tower lay five great bells fallen and broken, other three caught in the iron rafters rested insecurely above. The organ consumed in the fierceness of the heat had sunk as it were into the ground, and now at the wonted hour of prayer there was no congregation save of on-lookers, and no sound broke the stillness of desolation save the low voices of men and women chastened by the view of so great a calamity."

"Almost alone uninjured, the western window showed against the sunset the dying Christ, who looked from his cross over the unbroken length of devastated nave and choir."

I might have added, that the fire filled the vast building as if a live monster inspired with demoniac rage. It ran along the floor and lifted itself up to the roof, and broke through the windows and devoured metal and marble and stone and glass ; and the melted lead came down in a sheet as of solid rain, and they gathered of it afterwards from among the ruins to the value of £1,200.

The end had come at last, it seemed. The destruction which long ago had befallen Kirkstall and Fountains and so many another goodly pile, had overtaken Selby, though it had waited nigh four hundred years. Now they would roof in a space large enough for the parish church, and leave the rest to the romance of ruin.

So it would have fared assuredly a hundred years ago, but not so to-day. A new life had stirred the hearts of men. The dying Christ had come down from the cross and was walking among them.

The very magnitude of the disaster appealed to a thousand hearts. Selby ! a dull country town in a dull flat country, who cared for it ? But the Abbey ! it won upon many, all the more because the place was so little worthy of it. To some it was God's house, and what pious soul so believing would not be moved to sorrow for its destruction, to effort to restore it again. To others it was an ancient house of religion, consecrated by centuries of aspiration and prayer. Skill of our fathers had planned it ; labour of our fathers had built it stone by stone ; devotion of our fathers had given to it thought, memory, almost speech, and made it to be as a living thing.

So from one motive and another gifts came in abundantly, and when the other day I saw it again, "Lo, all things were made new !" not restored to a venerable and decaying age as they were before the fire, but bright and complete as with the fulness and perfection of youth.

The foundations have been strengthened ; the tower, raised to its original height,

and conformed as near as possible to what it was six hundred years ago, is now a joy to the intelligent observer as he catches a glimpse of it from the railway on his journey to London or to Hull: the burnt and crumbling stone has been replaced, choir and nave have been roofed again, and ten bells hung to replace the eight which fell. The ancient wood-work for stalls and screen and reredos has been reproduced from its ashes, the stained glass skilfully replaced.

It is all beautiful and a delight to eye and mind; and one who loves old English art, and is proud of the enduring monuments of it which win the American citizen to our shores, will be grateful to those who gave the money, and to those who had faith to ask so much, and to those whose was the skill of brain and hand to turn it to so good use.

But despite the skill of craftsman and designer, it is all new. New not as the oldest work, which it imitates, was when it was completed, but with a new spirit and meaning. If a monk of the medieval Abbey were to rise from the grave where they laid him in the shadow of the choir long ago, and finding the familiar cloister vanished, were to seek the church which once was his home of prayer, he would marvel that all was so neat and new, and so like what he had known of old, but he would not find himself at home. Where, he would ask, are the holy relics? Where the statues of Virgin and saints? Where the tabernacle in which Christ was kept, and the lamp which ever burned in his presence? And if his shade stayed on haunting the aisles till time of service came, he would marvel that no monks filed into the choir, that another rite had replaced the ancient Mass and another language the familiar Latin of the prayers. He would listen in vain for the invocation of the old Litany, "Holy Mary, pray for us, Mother of God, Queen of Heaven, pray for us, St. Peter and St. Paul, all apostles and martyrs, saints and virgins, pray for us." Alas! alas! he would sigh "for the old things that have passed away, for the goodly shrines and altars, for the splendour of vestments and ceremonies, for High Mass and procession, for mitred abbot and cowed monk, for faith and form gone together with those who lived for them!"

And as I pass him by, unable to discern in the gloom his shadowy form, my heart rejoices and I sing within me the song of him that sitteth on the throne, "Behold, I make all things new." New the stone and wood, the carving and the stained glass, the organ and the bells, new, too, the forms and the faith. "Brother, mine," I would have said, could I have seen him, could he have heard me, "weep not, past is the past beyond recall, and better and brighter is the present. The clothes you wore, which kept soul and body then so warm and comfortable, are long ago worn out. The garments of to-day fit us as yours never would. Have faith in God. His love is not limited by forms, nor His mercy dependent on changing fashions of faith and worship. Your God, He is our God. Be of good cheer, then, poor soul, and cease sad, unavailing moan for things that are no more. Truth and goodness, zeal and pity, charity and

justice, these all survive, and God did not die with the old faith."

And to you, my brethren of to-day, I say, "Be of good cheer, too. 'The old order changes' and all change means loss. Sentiment, reverence, piety, they miss the old and regret it. But 'it yields place to new,' and as in the old so in the new 'God fulfils himself.'"

Oh, dear fathers and mothers, brothers and sisters of a generation ago, of far-off centuries! you, whose life is ours, whose blood flows in our veins, you believed differently to us, thought differently, prayed in other words. Yet love us as we love you! One the God we pray to, one the aspiration to nobler life, one the trial and temptation, one the brief life in the flesh and the common death.

Hail, then, to the new world, the new revelation, the better time coming. The former things are passed away, "It is God who makes all things new."

MEETINGS AND SOCIETIES

THE MIDLAND CHRISTIAN UNION.

ANNUAL MEETING IN BIRMINGHAM.

THE annual meeting of friends and subscribers of the Midland Christian Union of Presbyterian, Unitarian, and other Non-subscribing Churches, was held on Monday, March 14, at the Newhall Hill Church, Birmingham, under the presidency of Mr. W. Byng Kenrick. The proceedings commenced in the morning, when the business proper of the annual gathering was transacted. The report for 1909 was presented, and in this the Executive Committee stated that the past year had been progressive rather than eventful. The new policy of the gradual reduction of the grant made to the aided Churches had been continued with satisfactory results, nearly every congregation to which it had been applied having improved its financial position by securing an increase in the income derived from local sources.

At the meeting of the Council held at Evesham in June, a paper was read by the Rev. R. P. Farley, the secretary of the National Conference Union for Social Service, on "The Work and Objects of the Union."

At the meeting held at Stourbridge in November, an interesting discussion took place on the question of the circuit system, and a resolution was passed requesting the Executive Committee to make inquiries relating to the closer co-operation of the congregations of the Union for missionary and general work, and particularly to the formation of circuits. In this connection the experiment now being made in the Manchester district, where four congregations, Upper Brook-street, Broughton, Chorlton, and Urmston are forming a first circuit Church under a joint ministry, would be followed with interest. The principle would not stand or fall on the result of a limited experiment, but this attempt might yield valuable experience.

The Union had to chronicle some retirements, which they did with regret, especially in the case of the Rev. Thomas Pipe, who has had to give up his work at the Church of the Messiah Domestic Mission, Fazeley-

street, through failing health. The Committee were, however, glad to note the return to health of the Rev. J. C. Street, which had enabled him to take part, although to a limited extent, in the work of the district. The reports received from the aided Churches were of an encouraging nature, and at no time in recent years had the signs of renewed vigour and improving prospects been so general. The Executive, through its representatives on the various local Church Committees, had been able to keep in closer touch with the work that was being done than was the case in previous years, and it was believed the arrangement had been of great benefit both to the Union and the Congregations concerned.

Mr. Byng Kenrick moved the adoption of the report, and spoke encouragingly as to the future. There had been little, perhaps, in the work of the past year to arouse their attention and advertise their activity, but, referring to the scheme for the closer co-operation of their churches, it appeared that there was going to be a greater interchange of the ministers of the churches linked together. In addition to that, there would be a greater interchange of courtesies between the members of the congregations, to which he attached much importance, if they were to go on in the proper spirit.

The Rev. W. G. Topping (Oldbury) seconded, and alluded to the progressive work which the Union was doing, and to the valuable help which it gave outside the circle of the assisted churches. He also referred to the work which had been done by the Rev. Joseph Wood during his twenty-five years in Birmingham.

The Rev. F. A. Homer (West Bromwich) supported the resolution, and mentioned what he regarded as an important matter the establishment of an endowment scheme, which had been talked about for ten or twelve years. The report was then adopted. A vote of thanks to Mr. Kenrick, and his re-election as President, and the election of new vice-presidents followed.

The Rev. Joseph Wood proposed that a vote of thanks should be given to Dr. Russell for his services to the Union, and the Rev. F. A. Homer, seconded the motion, which was unanimously agreed to. The Rev. A. H. Shelley (Cradley Heath) and Mr. E. Ellis Townley (King's Norton) were re-elected joint honorary secretaries, and Mr. Philip J. Worsley was elected treasurer, this being followed by the election of members of the Executive Committee. The President then submitted a proposition for the purpose of appointing delegates for an Advisory Counsel, in the event of one being formed by mutual agreement between the local associations in the Midlands (South), East Anglia, London, and Southern Districts. The motion was seconded and agreed to. The company then adjourned for lunch, and the meeting was resumed in the afternoon, the president again taking the chair. The Rev. E. A. Voysey (Northampton) read a paper on "The Kind of Layman our Churches Want." Mr. Frank Taylor (Stourbridge) next read a paper on "The Kind of Minister our Churches Want." A public service was held in the evening at 7 o'clock, the preacher being the Rev. J. M. Lloyd Thomas, of Nottingham.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

THE annual meeting of the Association was held on Saturday, March 12, at the Church Hall of the Memorial Church, Liscard, when the experiment of holding the meeting out of Liverpool was thoroughly justified. The attendance was excellent, the speeches interesting and the tone buoyant. The report of the Council testifies to a large amount of enterprise which is being conscientiously carried on, though naturally enough the visible results in actual membership vary considerably. The President, the Rev. J. Collins Odgers, in his speech proposing that the reports be adopted, gave a concise account of the working of the Association, referred to the Bishop of Liverpool's poor opinion of our "dark" Gospel, and our imperative call to make that Gospel known. The Association had lost the services of the Rev. J. Morley Mills after nine years' devoted work at Bootle Free Church; of the Rev. H. Fisher Short, after hard pioneer service at Crewe; and of Mr. W. Piggott, who, after one year's stirring labour at Garston, had entered the Unitarian Home Missionary College. They welcomed the Rev. Henry Dawtrey at Bootle, and the Rev. Sydney H. Street at Garston. All would be glad to know that their good friend the Rev. H. W. Hawkes had now taken up his abode at West Kirby in order to give all his time and energy to the important rising congregation there. He thought that Garston and St. Helens, in regard to their peculiar difficulties, appealed for special sympathy. Mr. Philip H. Holt, in seconding the adoption of the reports, reiterated his hope of a growing comprehension in religious matters and expressed his admiration of the energetic work of the Association. The secretaries, Mr. B. P. Burroughs (in the enforced absence of Mr. A. S. Thew) and the Rev. H. D. Roberts, proposed and seconded the resolution of cordial thanks to the missionaries and earnest sympathy with them in "their efforts to extend the influence of a liberal religious faith and life." Mr. Burroughs spoke on the munificent bequest by the late Mr. Llewellyn William Evans, which was to take effect in the early part of 1914, but meanwhile no relaxation in financial help was possible. The call to labour seemed to become greater each year. In response the Revs. H. Dawtrey, H. W. Hawkes, J. B. Higham (for St. Helens) and S. H. Street gave opinions and facts and hopes respecting work in their respective spheres. A new iron building, on suitable ground near the West Kirby railway station, is now being constructed, and is to possess certain attractive features which are not generally characteristic of iron buildings. The outlook for a healthy congregation will be much improved by the possession of a neat and tasteful place of worship of their own, in place of a room used for teas, &c., in the week and savouring on Sundays of ham sandwiches. Mr. Street accentuated the paragraph in the report regarding the position at Garston. In some ways it might have been advantageous to have no history at all at Garston, but no one could doubt that a church there was a necessity. He hoped that in another twelve months he

might be able to submit a more cheery report to the Association.

The Rev. A. E. Parry moved, and Mr. W. Orrett (Chester) seconded the appointment of the twelve members of the General Council by subscribers, and Mr. W. J. Pidgeon (Bootle) moved and the Rev. J. L. Haigh seconded the vote of thanks to the President and to the Liscard congregation for their kind hospitality.

The meeting was one of the heartiest the Association has held, and, in addition to Mr. Philip Holt, all present were delighted to see that Mrs. George Holt, with Miss Holt, had been enabled to make the journey across the river. Every congregation in the district was represented, perhaps with the exception of one. We are probably feeling the sense of opportunities to come, and can only trust that for the country at large a similar sum can be raised to be administered by other local Associations or by the union of congregations at large.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

JUBILEE MEETING IN BOLTON.

THE jubilee meeting of the North and East Lancashire Unitarian Mission was held at Bank-street Chapel on Saturday. In the afternoon service was held, when the preacher was the Rev. James Harwood, B.A., London, and the supporter the Rev. J. J. Wright, Atherton. This was followed by a business meeting. The Mission Committee, in their report, urged more strongly upon the congregations to bestir themselves in providing the £5,000 which they sought to raise as the crowning point of the jubilee celebrations. This sum was necessary if they were to place the present aided churches on firm foundations and to do effective work in forming and establishing new causes. In the evening a public meeting took place in the school when there was a large gathering. Mr. J. P. Taylor, J.P., presided, and among those present were the Revs. J. H. Weatherall, M.A., and James Harwood, Messrs. John Harwood, J.P., J. J. Bradshaw, J.P., W. Haslam, A. Pilling, and C. S. Jones, Liverpool; Thomas Harwood, J. Chadderton, R. T. Pinnington, J. W. Ramsbottom, J. S. Mackie, J. W. Barlow, J. Howard Hall, Revs. R. T. Herford, J. J. Wright, E. D. Priestley Evans, R. S. Redfern, E. E. Jenkins, J. M. Bass, H. Warnock, S. Thompson, O. Binns, Revs. R. H. Lambley and D. R. Davies. Mr. John Harrison, President of the British and Foreign Unitarian Association, London, was unable to be present. The Chairman said the mission did a very good work in places where Unitarianism was not very strong and in places where it was frequently difficult to be a Unitarian. The work of the Mission was to put the stations on a strong footing and make them self-supporting and money was required to meet their needs. Mr. C. S. Jones, whose grandfather was for a short time minister at Bank-street Chapel, dealt with the work of the Mission, and asked how it was that they were not making more progress in their churches. One reason, he thought, was that they were losing sight in the churches, as well as in the whole of English life, of the duty and the responsibility of the individual towards his Church

and the State. There was a danger at the present time of the machine being everything and the individual in the machine taking too small a part. Their 400 churches throughout the kingdom had had an influence on British life quite out of proportion to their numbers or their worldly power. It was not the fault of their equipment or their ministers that they were not making more progress, and in his opinion the fault lay with the members of the churches. If they got a personal and a more living interest in their churches they would have a vibration of religious sympathy going through the whole Church, and there would be real fervour in it. It was only the personal effort that could make their churches successful.

The Rev. J. Harwood, in dealing with the early history of the Mission, said during the past 50 years many congregations had been assisted. They ought to be a little more enterprising and ready to throw their seed into ground which seemed promising. He did not judge always of the success of a congregation by the number of people connected with it. The present was a very interesting time from a religious point of view, and it was not free from difficulty. Times of difficulty were testing times, for it was then that a strong conviction, high character, and intelligence made themselves more felt than at any other time. At the Free Church Congress that week the creation of a United Free Church of England had been advocated. One wondered what effect it might have upon themselves. It might seem to make them comparatively more insignificant than they were now. In these matters it was not numbers but principles that were important, and if they had confidence in their principles and believed they had got hold of the truth of the Gospel, their duty and work would be just the same. Whatever might be the upshot of the interesting proposal he did not think it would affect their position in the slightest degree so long as they realised the importance of preaching the Gospel which they believed and to make a protest on behalf of liberty and an open Church which was not founded on dogma, but which believed in the perpetual revelation of God. Mr. A. Pilling also spoke on phases in church life and some of the difficulties they had to contend against.

The Rev. J. H. Weatherall said their strength and vitality were due to the efficient labours of the men who had worked for the Mission during the past fifty years. The ideal kind of missionary work was nothing that could be met by any argument and tracts, any set of theological statements, any new interpretations of any ancient oracles, it was that which had been the primal force of any religion at any time, the passionate affection of the human heart for its kind, the longing within the human heart which was never satisfied by anything except that for which humanity had made the word "God." Religion lay not in tradition, in historical religion, but in human experience. Their Mission was to protest afresh that genuine religion lay in personal experience and that the past and tradition of religion were precious to them only so far as they could help to elucidate those feelings of their souls and give them sometimes words,

thoughts, and phrases of the past to make these inarticulate voices and feelings within them genuine and true.

LEWINS MEAD DOMESTIC MISSION, BRISTOL.

70TH ANNIVERSARY.

ON Saturday evening last, the annual business meeting of the above Mission was held in the hall of the Institution, Lower Montague-street, Bristol. Mr. Philip John Worsley was in the chair, and supporting him were the Rev. A. N. Blatchford, the Rev. J. Tyssul Davies, of Newport, Mr. J. K. Champion, Professor Sibree, and others.

The Chairman, in the course of his introductory remarks, spoke of the long and good work done in connection with the Mission. He expressed his delight at the very satisfactory conditions now existing there. The district was not so crowded as it was in Mary Carpenter's time, or even as it was ten years ago, but the work of the missionary was appreciated, as was evidenced by the well-attended meetings.

Mr. T. Graham, the missionary, presented his third annual report, which showed that the Mission and its numerous institutions were doing excellent work.

Professor Sibree read the Committee's report, which expressed satisfaction at the increased attendances at the chapel services and the Sunday-school, and the devotedness of Mr. and Miss Graham. Suitable reference was made to the deaths of Mr. and Mrs. Charles Thomas and Miss Hincks, three generous subscribers.

Mr. J. Kenrick Champion presented the financial statement, which showed a small balance in hand, after an expenditure of £193.

The Chairman, who moved the adoption of the reports, referred to the great loss the Mission had sustained in the loss of Mr. and Mrs. Charles Thomas, for they had been warm and generous supporters of the institution.

Mr. J. T. Underhill, treasurer of Lewins Mead Chapel, seconded the proposition, which was carried unanimously.

The Rev. A. N. Blatchford proposed a very cordial vote of thanks to Mr. and Miss Graham for their zealous and loyal service to the Mission during the past year, and spoke of the homes of trouble, sickness, and poverty where their loving sympathy had been bestowed. He also expressed his great indebtedness to Mr. Graham for many services rendered during the time he had been suffering from his recent accident.

Mr. T. Gaylard, the oldest teacher at the Mission, seconded the motion, which was carried.

The Rev. J. T. Davies commented on the work of the Mission, and said it was marvellous that so great a work could be carried on at so small an expenditure. He said he had just returned from Ceylon, where he had had many opportunities of judging the work of the foreign missionary. The results of their labours were often very questionable, and he felt sure if some of the money spent on foreign and colonial mission work was devoted to domestic mission work of the nature indicated in the report, better results would follow.

Thanks were accorded to the Rev. J. Tyssul Davies and the Rev. A. N. Blatchford for preaching the annual services on behalf of the Mission.

At the conclusion of the usual business, a very happy and interesting ceremony took place, a presentation being made to Mr. and Mrs. Champion, to the former for nearly 30 years' loyal and zealous services as treasurer to the Mission, and to the latter for her devotion to the Mothers' Meeting, her work as visitor, and other phases of the work.

Mr. Champion feelingly acknowledged the handsome gifts. Referring to his long association with the Mission, he said it had brought great experience of human nature. The work, too, had brought its great blessings to them both, and they had been both helped and strengthened by their work amongst the poor and needy.

On Sunday sermons on behalf of the Mission were preached at Lewins Mead Chapel by the Rev. A. N. Blatchford; at Oakfield-road Church by the Rev. J. Tyssul Davies; and at the Mission by the late Missionary, Mrs. A. A. Broadrick.

THE SOCIAL MOVEMENT.

LIVERPOOL UNIVERSITY shows how the new educational institutions of the busy north are trying to meet the needs of the time by adding to its school of architecture a department of civic design, for the study of town-planning and landscape architecture, and "to equip architects, engineers and others with the qualifications required for such work." The prospectus of the department calls attention to the fact that "in Germany, engaged in making the town plan, there is in the first place the municipal architect, specially trained for this work; and associated with him are the municipal engineer and statistician, an official who in many ways corresponds to our medical officer of health." The general public also contribute their share, for, according to a recent writer, "the plans are publicly canvassed, and cause almost as much public interest as football in England"!

In addition to lectures on architecture, the school provides courses on civic design, civic engineering, and civic hygiene, the latter by Dr. Hope, the medical officer of health for Liverpool. Another interesting and important course, that on civic law, treats of the many possible means of acquiring property, compulsorily or by arbitration and treaty, and of the statutory powers existing in Continental countries and in America for regulating the laying out and extension of towns. We should like to express our agreement with the aspiration expressed in the introduction to the prospectus, though we have little hope of its immediate fulfilment; "the establishment of a Ministry of Fine Arts, or other corporate body, empowered to control the aesthetics of cities, is an item in the legislative programme of the future, which it is to be hoped will very shortly receive attention."

There are some remarks on the subject of town-planning which we should like to reproduce from an able and well-informed article on "The Advancement of Housing," in the current issue of the C.O.S. Review: "Town-planning, though a novelty in England, has been in operation for some time in other parts of the world. Mr. Nettlefold mentions eleven countries in which attention has been given to it; and to these may be added the West Coast of Africa, where, according to a British consular report, a commission has been appointed for planning out the future city (Lobito), and securing suitable sites for the Government buildings and harbour works. In America the principle is rapidly gaining ground, and committees have been formed in several towns." The article proceeds to quote from the report of the Chicago Committee: "After all has been said, good citizenship is the prime object of good city planning. . . . The returns will come in in the shape of increase of health and joy of living for all the people."

We have previously called attention to the first number of *School Hygiene* which appeared in January of the present year. The March number, upon which we heartily congratulate editor and publishers, is a very great improvement even upon the high standard of the first two issues. All the articles which have as yet appeared are from the pens of competent students and workers, and are, what is not always to be found in a more or less technical review, lucid, well-written, and interesting. The subjects dealt with are just those which are coming into prominence, and upon which the thoughtful public needs some expert guidance. Besides providing original articles by recognised authorities, suggesting what ought to be done, the review gives a survey of what is being done either in other countries or our own for the improvement of school hygiene, and supplies carefully compiled data for reference. We ought to add that the type, format, and illustrations of the review are excellent, so that on every ground it deserves, and we hope will secure, a wide circle of readers.

Amid much other interesting matter, the March issue deals at large with open-air schools in an editorial, and in an admirably illustrated article by Dr. R. P. Williams, Professor of Public Health in the University of

Sheffield, and with the half-time question, in an article by Mr. Thos. Garbutt (secretary to the Bradford Education Committee), and a letter by Lord Sheffield, which summarises the attitude of the Departmental Committee, which recently reported on the question.

THE LATE MRS. SUNDERLAND.

Many friends will hear with deep regret of the death of Mrs. J. T. Sunderland, which took place at Hartford, Mass., U.S.A., on March 3. Mrs. Sunderland was a woman of wide education and keen sympathies, being a graduate of the University of Michigan, where she took the degree of Ph.D. She took special interest in movements for the education and advancement of women and the progress of liberal ideas in religion, to which she gave herself with unstinted energy. The deepest sympathy will be felt with the Rev. J. T. Sunderland and her children in their bereavement.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

The Western Union of Unitarian and Free Christian Churches.—The Rev. Joseph Wilson, Exeter, who desires to enter the ministry, has satisfied the Advisory Committee of this Assembly as to his character and general fitness for ministerial work.—William Hall, president; John McDowell, secretary.

Halifax.—There is a successful literature class held in connection with the church, and during this winter Mr. Schroeder has given a series of eleven lectures on "Wordsworth and his Poems." At the last lecture of the series Mr. Schroeder was asked to accept a small gift from the members as a mark of the esteem and gratitude they felt towards him, and also as some slight appreciation of all that he had told them about Wordsworth. Mr. Schroeder, who was completely taken by surprise, expressed his gratitude to them for their kindness and sympathy. If anything he had said had made them admire Wordsworth more he was very pleased, because he was very fond of his poetry. From his boyhood his allegiance to the poet had been unflinching. A closer and fuller study of him made him appreciate Wordsworth all the more.

Hindley.—The Rev. W. F. Turland has accepted a unanimous invitation to the ministry of the Presbyterian Chapel.

Hull: Park street Church.—On Monday last an interesting meeting was held in order to say farewell to Mr. Ben Mundell, a former scholar of the Sunday school, who is leaving England with his family for New Zealand. Mr. Mundell was presented with a travelling bag as a parting gift.

London, Islington: Farewell Meeting and Presentation.—A meeting of the congregation of Unity Church, Islington, was held on Tuesday evening, March 15, to bid farewell to the Rev. E. Savell Hicks, before his departure for Dublin. A number of ministers and friends from a distance joined in the tribute of friendship and recognition of his work. Among others present were the Revs. A. A. Charlesworth, A. Pearson, W. Wooding, C. Roper, W. H. Drummond, H. Rawlings, Sir Edwin Durning Lawrence, Dr. and Mrs. Blake Odgers, Mr. and Mrs. Classon Preston, and Mr. and Mrs. Percy Preston. The chair was taken by Mr. Wilson, who was supported on the platform by several members of the congregation, including Miss Preston and Mrs. Titford. After making an apology for the absence of Mr. John Harrison, he referred in very warm terms to the work which Mr. Hicks had done for Unity Church and its institutions during the six years of his ministry. The Preston Memorial Rooms were due to his energy. He also spoke of the way in which his wife and mother had helped his work, and inspired the most cordial feelings of friendship among all the members of the congregation. Mrs. Bartram, speaking

on behalf of the women of the congregation, said she had never remembered more active work and a more united spirit in the church. Many ties of friendship had been formed which would not be severed, though the seas might roll between. Mr. Mackey added a few words on behalf of the Sunday-school and the young people, and the Rev. A. A. Charlesworth, on behalf of the London ministers and the London District Unitarian Society, gave expression to their common sorrow at the loss of Mr. Hicks from their fellowship and gratitude for his work. Mr. Sargent, the secretary of the congregation, then made a presentation on behalf of 130 subscribers to Mr. and Mrs. Savell Hicks and to Mrs. J. H. Hicks. Mr. Hicks, in returning thanks for the gifts, spoke of the strong ties which bound him to the members of the congregation, and of all that he had learnt by his association with them in their joys and sorrows. He entreated them most earnestly to be loyal to their church and the great principles for which it stood, and to look forward with a brave heart to the future. We understand that Mr. Hicks will close his ministry at Unity Church next Sunday, when he will conduct the services both morning and evening.

Liverpool.—A meeting was held on March 11, 1910, the Rev. J. C. Odgers presiding. Before the business commenced the Chairman moved, and Mr. Ellisden seconded, a resolution expressing sympathy with the family of the late Lieut.-Col. Biggs, J.P., a vice-president, and one of the oldest members of the club. The resolution was passed in silence, all standing. Mr. David Paterson, of Birkenhead, then read a paper upon John G. Whittier.

London: Stratford.—Seven members who have recently joined the church were welcomed into fellowship last Sunday evening. At the close of the service a conference was held in the school room. It was decided to organise a system of regular visitation in the neighbourhood of the church, with distribution of the monthly calendar and denominational literature. A sale of work and May Fair to provide funds for a new heating apparatus and other improvements, was fixed for May 28 and May 30. Help in this effort will be welcomed. It was decided also to resume the out-door services as summer approaches.

Maidstone.—On Monday last the Sunday School held its annual winter treat and entertainment at the Concert Hall. The Superintendent, Mr. F. W. Ruck, gave a brief survey of the work of the past year, mentioning the pleasing fact that since the commencement of Mr. Farquharson's ministry the school had more than doubled its numbers and was still increasing. Mr. Farquharson, in a short address, congratulated all on the steady progress that had been maintained. An excellent dramatic entertainment by the scholars followed. During the evening the company numbered about 350.

Manchester: First Circuit Church—Resignation.—The Rev. Charles Peach has resigned his position as senior minister of the First Circuit Church on his appointment as secretary of the Northern Counties Education League. In his letter of resignation Mr. Peach expressed his deep regret that the necessity should have arisen so early in the life of the new movement. He hoped to continue to be associated as a member of the church, and he trusted a new leader would be found more able to realise the high possibilities of the circuit plan. The committee, at their meeting last week, accepted Mr. Peach's resignation with very great regret, and while expressing their high regard for his character and appreciation of his services, they wished him all happiness and prosperity in the important post to which he had been called.

Morecambe.—The first of a course of four lectures on Unitarianism was delivered at the Albert Hall, Morecambe, on Wednesday evening, March 9. The lecturer was the Rev. J. Channing Pollard, of Lancaster, who took for his subject, "What Unitarianism stands for." Mr. Pollard was accompanied not only by the choir, but also by many members of his congregation from Lancaster. In spite of stormy weather there was a most encouraging audience numbering over a hundred. After the lecture discussion and questions were invited, and there was a ready response. Several of the questioners were in evident sympathy with the views expounded, and most of them

expressed great satisfaction at having been present. All joined heartily in the concluding hymn, and it was generally felt that the first Unitarian meeting at Morecambe had been a decided success.

Newcastle: The late Mrs. Innes.—We regret to record the death in middle life of Mrs. Innes, which occurred at her home, Kelvin Lodge, Gosforth, Newcastle-on-Tyne, on March 10, after a painful illness of over two months' duration. Mrs. Innes was a member of a family which has taken an active and important part in the work of the Church of the Divine Unity for many decades, being the youngest daughter of the late William Southern. She took great interest in all the various efforts made by the ladies of the congregation to further the welfare of the church, and in her early years was a teacher in the Sunday school. She was remarkable for the un-failing brightness and cheeriness of her nature, the sweetness of her disposition, and the quickness of her sympathy, and she won the affection and esteem of a large circle of friends. She had always a pleasant word and a kindly thought for those whom she met. The deepest sympathy is felt for Mr. Innes, to whom she was married twenty years, and for her other relatives in their bereavement. The funeral was conducted by the Rev. Alfred Hall on Monday last, and the number of those present testified to the respect in which she was held.

Northampton: Resignation.—The Rev. E. A. Voysey, M.A., has tendered his resignation of the pulpit, having accepted a unanimous invitation to become minister of All Souls' Church, Belfast. Mr. Voysey has been at Northampton for the past three years, and his resignation has been accepted with great regret.

Pentre.—A most successful children's concert was held under the auspices of the Unitarian Church on Thursday, 3rd inst., at the Drill Hall. It was presided over by Mr. John Lewis, of Pontypridd. The building, which accommodates over 600, was crowded. The success is to be attributed chiefly to Mr. Josiah Phillips, who only recently came over from the Welsh Independent body. The secession of such a prominent worker created a great deal of interest. He has been a very valuable acquisition to Unitarianism in the district.

Stockport: Resignation.—The Rev. B. C. Constable has given notice to the vestry of his church that, as he will have completed a pastorate of twenty years at the close of the present year, he would like to resign his charge at the end of that period, or at any earlier date on which he may have made a new ministerial settlement.

NOTES AND JOTTINGS.

THE question of duelling has once more been raised in Italy in an acute form, owing to the four challenges which have been sent to the Republican Deputy, Signor Chiesa, in consequence of his attacks in the Chamber on certain well-known people. Both the King and the Pope are known to disapprove of this barbarous practice, and Signor Turati, the Socialist leader, has presented a motion, supported by fifteen other democratic deputies, drawing attention to the abuse of a deputy's privilege of free speech which duelling constitutes. Unfortunately, the Chair does not possess in the Italian Chamber the great authority which the tradition of centuries has conferred upon it at Westminster, where, since 1835, violent language has not led to a duel.

THE March issue of *Night and Day*, the quarterly organ of Dr. Barnardo's Homes, appears on better paper, and with a new cover. It contains many photographs—some of them very pathetic—of children who have been rescued by this beneficent agency, and is well worth the perusal of all who are interested in the great question of the neglected childhood of Britain. Some of the cases mentioned are described as being "saturated with alcohol," for drink plays a sad part in the degradation of those living below the poverty line, and when we consider the terrible conditions from which so many of these little ones have been rescued, we are less inclined to be amazed when we read that, according to

one estimate, there are, in Great Britain, "thirty thousand doomed to be criminals, doomed to be outcasts, to be even worse than that." One portrait reproduced in these pages is that of a little boy who was the seventy-thousandth rescue made by the Homes. To the end of the year, actually 70,436 children had been admitted and dealt with, and 8,700 children are living under the care of the Homes to-day. Over 400 emigrants are leaving early this month for Canada, where already 21,637 of their predecessors have been placed out with a success-rate of 98½ per cent. The Boys' Garden City, at Woodford, has become a going concern, and bids fair to have a great effect upon the work of the future.

In an article entitled "Are we Losing the Use of our Hands?" by Sir Frederick Treves in the *Nineteenth Century*, we are reminded that machinery is robbing us of "the finer use of the fingers," while even the surgeon, now that the use of anæsthetics enables him to proceed with easy deliberation, has less opportunity for displaying the more difficult and subtle phases of handicraftsmanship which were demanded of him in the days when everything depended on the speed and dexterity with which an operation was performed. "It would seem that the highest point of development in the use of the hands has already been reached," Sir Frederick Treves goes on to say; "it has, indeed, passed, and we have now entered upon a period of decline. The loss is both great and regrettable. Great because, in spite of our pride of race, we are compelled to own that the human being is showing signs, not of advancement, but of decay. Regrettable because there must be few who would not endorse the teaching of Ruskin when he said that 'every youth, from the king's son downwards, should learn to do something finely and thoroughly with his hand.'"

THE first women's bank was opened on Monday in New Bridge-street. It will be run as a branch of Farrow's bank, and managed by women for women. Miss May Bateman, the manager of the new venture, has explained that the methods will be just the same as those that obtain in ordinary banks, but the object is to do business with the average woman, whether she has a large or a small income, who is, as a rule, rather afraid of big bank premises. "We shall try," she says, "to make matters plain to our customers, and in that way train them to be more business-like."

THE German Emperor, says the *Westminster Gazette*, will be interested in the investigation which the Cornish Higher Education Authority is about to hold into the reported success of the "divining rod" in locating mineral deposits. He himself has become convinced, by submitting certain German "diviners" to critical tests in his presence, that not only water, but metals also, can be discovered beneath the ground, and he recently sent to German South-West Africa a "diviner" whose sensitive rod indicated over 100 places where borings brought copious supplies of water to the surface. In a test carried out in Berlin the Emperor hid several metal objects in the ground, all of which were discovered by the sudden bending downwards of the rod when the "diviner" (in this instance Prince von Carolath) stood over them.

In a lecture on "Tolstoy," which was given to the North London Students' Association a week ago, Mr. Aylmer Maude said that he should be inclined to take as the motto of Tolstoy's teaching of art the words of a writer who said "Let me make a nation's songs, and who will make its laws." This means that ultimately a nation will not endure laws with which it is not in sympathy; that the government rests upon the minds of the people, and that the minds of the people are not stagnant. The English people are not particularly artistic, and they are not, on the whole, appreciative of the immense importance of art. But in all countries, including England, art is a matter of the greatest possible importance. We do not realise that the lullaby that the mother sings at her child's cradle, or the chant at the man's grave, or Sir F. C. Gould's cartoons, are art, influencing the mind of the nation and shaping the future of the race.

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